



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES

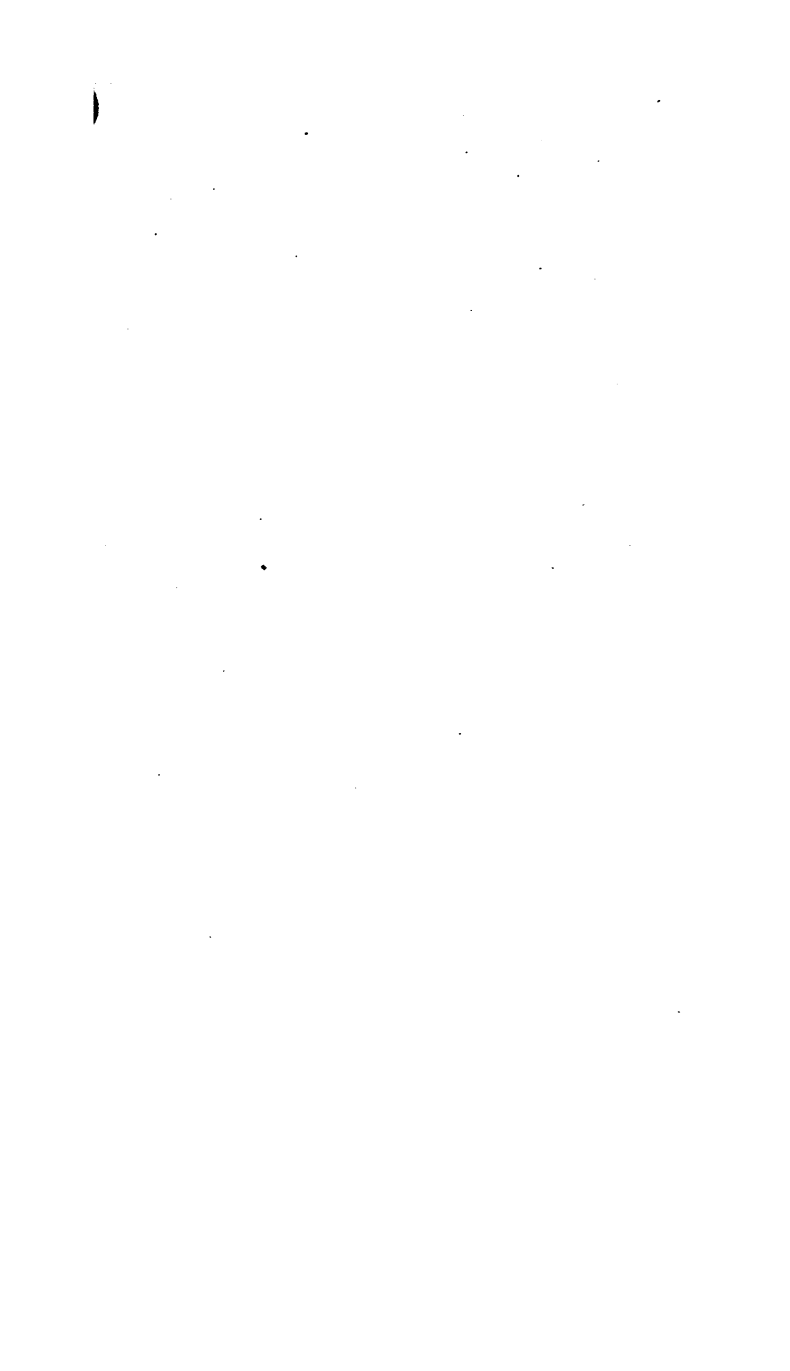


3 3433 07596704 6

THE
SOCIAL DUTY
OF
OUR DAUGHTERS

Mrs. Adolphe Hoffmann

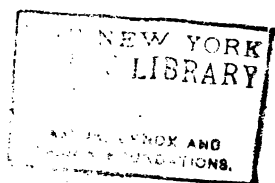




JAN 18 1909

★ PUBLISHERS' WEEKLY.

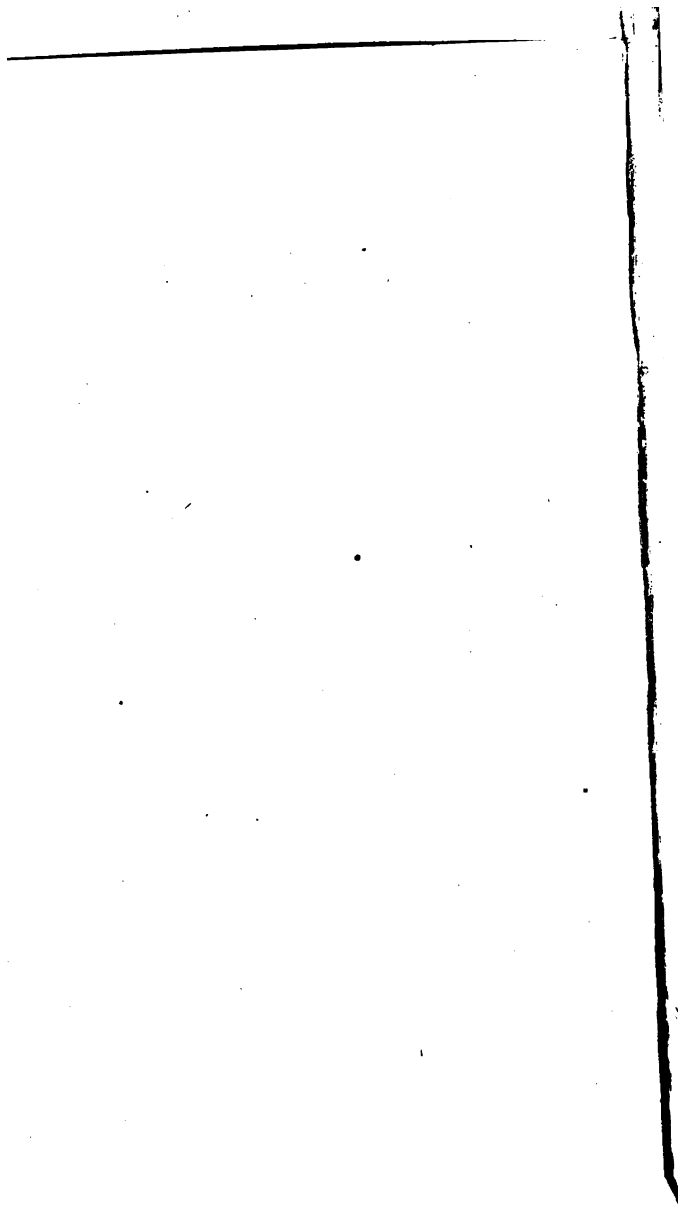
161
S.M.





MRS. ADOLPHE HOFFMANN.





July 13 04
J. P.

The Social Duty of Our Daughters.

**A Mother's Talk with Mothers
and Their Grown Daughters.**

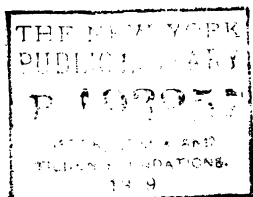
BY
MRS. ADOLPHE HOFFMANN.



THE VIR PUBLISHING COMPANY
1304 Land Title Building, Philadelphia, Pa.

IN ENGLAND:
7, Imperial Arcade
Ludgate Circus
London, E. C.

IN CANADA:
WILLIAM BRIGGS
29-33 Richmond Street
Toronto, Ontario



COPYRIGHT, 1908, BY SYLVANUS STALL

Entered at Stationers' Hall, London, England

Protected by International copyright in Great Britain and all her colonies and possessions including India and Canada, and under the provisions of the Berne Convention in Germany, Belgium, Denmark, Spain and her colonies, France, including Algeria and the French colonies, Haiti, Italy, Japan, Luxembourg, Monaco, Norway, Sweden, Switzerland and Tunis.

All rights reserved

[PRINTED IN THE UNITED STATES]

The Social Duty of Our Daughters.

Thou shalt love thy neighbor as thyself.
—Levit. xix, 18.

The social duty is that which we have to fulfil towards all our fellow-creatures.

Is there any justification for our title? Does such a thing as a social duty incumbent on our daughters really exist? Have they, too, a serious responsibility with respect to the great humanitarian problems which, up till now, in their brothers' opinion at least, almost exclusively concerned these brothers?

Further, should this question receive an affirmative reply, in what should this social duty of our daughters consist?

And lastly, how are we mothers to inculcate this feeling in them? These are the points which require elucidation.

We are Christians, and for Christian mothers we write. Let the Bible, then, and the spirit of the Bible, that book at once divine and human, be the guide of our studies.

On the very first page of the Bible, where our sex is the theme, we read:—"And God said, it is not good for man to be alone; I will make him an help meet for him."

"It is not good for man to be alone!" Was there then something, and that an essential something, wanting to him from the moment when he sprang forth from the Creative hand. Assuredly so, since God affirms it, and completes His work by the creation of woman. In her He creates a being like and yet unlike Adam;

a dissimilarity of divine purpose, and necessarily different. In woman God has brought forth not a duplicate of Adam, but a different being. And it is just this difference which justifies this later creation, by means of which the divine work attained its final completion.

From this alone there results the undeniable fact of a special vocation for woman, a vocation fore-ordained, pre-determined, and decreed in the purposes of God. In a word, His premeditated design. She was created for the highest welfare of humanity, which is in need of her.

Moreover, God has proclaimed this social duty of the woman in these words:—"I will make him an help meet for him." Already, at the creation of the first human being, God had revealed His intentions, when He said:—"Let us make man in our image, after our likeness." And now

•

He completes His work. He shows by what means it may be possible for man, for humanity in its entirety to live in His image: namely, by the aid of a being without whom in His estimation the world ought not to exist. In order that man should become what his Creator intended him to be, woman was indispensable—charged with a mission wholly maternal. This noble task of living as creatures resembling their Creator is entrusted, then, not merely to Adam, but also to his helpmate, who was specially created with a view to realizing this magnificent design.

Is not this Bible account instructive, and well calculated to awaken in every woman the desire to grasp the divine plan, and awaken an anxiety to secure its accomplishment?

But there is still more. Is not the very name given to the first woman, Eve, the “mother of all living,”—

“mother of the human race”—full of significance; is it not a prophetic forecast of woman’s duties?

This name, the means for recalling to Eve her destiny, should serve as a reminder to all her daughters. It is vain to deny it, it is ever this old Bible of ours, which, carefully interpreted in its own proper meaning, shows us in its true light the significance of our life. In one brief sentence, in a single word, it supplies the illumination which in our darkness we need.

Let us now see if the path marked out for our first mother is not also the right one for us to follow; and whether we, by bravely walking in her footsteps, may not succeed in contributing to the highest welfare of those who are dependent upon us.

Our lot, our principal office is, then, maternity. This no one has ever

doubted. It is an indisputable fact. "Give me mothers," said a great man, "and I will make for you a nation which will excel all others." In her feeble hands, does not the mother possess a greater, a more effective power than the ablest of legislators? Does not the quality, the worth of the human race depend upon her in a great measure? One may be a poor laundress, a bad cook, an indifferent artist, and thereby cause some inconvenience to others. But the evil which a single bad mother may cause is incalculable; such evil is reproduced from generation to generation, and may infect and poison one after the other, even for all time. And yet, while for every other calling in life a careful and thorough training is regarded as essential, is not this also the case with respect to this, the most important of all? Amongst the beings who each day make their

entrance into the world there are many who never attain their full development—likeness to the image of God, to attain which should be the destiny of all. In this their mothers are often to blame. They may have failed to fulfil their maternal duties; perhaps by neglecting to prepare for their arrival with that solicitude which it was their duty to exercise towards the accomplishment of this highest function of all; or perhaps by rearing them badly.

It cannot too often be repeated; the primary vocation of every woman, from which all other duties spring, and in which all others are comprised—in a word, her social duty, whether as regards her own children or as regards all mankind, is to be a mother. Not every case of maternity is itself consecrated and consecrating. There are maternities which are thoughtless, culpable, even criminal.

I once had a visit from a girl-mother about twenty-two years of age. She brought me her child, a little mite, who, by the by like herself, had been cruelly maltreated by a good-for-nothing father, a drunkard of notoriously bad character, and who, in addition, was affected with a shameful and incurable disease. "How could you so far forget your duty as to have with such a man relations which might result in your becoming a mother?" I asked the girl when I discovered the bruised and bleeding wounds of the poor little mortal which she held out to me. And I thereupon pointed out to her the cause of the miserable, emaciated, diseased body, poisoned before its birth, a painful object to look upon.

She seemed not to grasp the meaning of my words. "How could you," I continued, "dare to run the risk of perpetuating the stock of a vicious

man, tainted to the very core, a drunkard, a dissolute character, and even worse? Does not the mere existence of this unfortunate child cry out to Heaven for vengeance? Were you ignorant of the crime you were committing against an innocent being, who did not ask to be born, and whom, if it has the misfortune to live, you have certainly predestined to shame and disease, probably to vice, possibly to perdition? Have you never reflected upon the terrible responsibility with which you have loaded yourself in giving birth, under such conditions, to an immortal soul?"

Alas! In her blind and culpable indifference, the girl-mother was a stranger to my thought. She only made the sad, careless reply:—"I don't know."

Is it permissible for us Christian mothers to say: "I don't know?"

I am writing these pages in the

interests of our daughters, nay, still more, for the sake of all our dear children,—fully convinced as I am that one of the first social duties of woman is that of sacred motherhood, — of a motherhood consecrated to the welfare of others. To enter upon relations out of which a new being may come into existence, branded with the inherited stigmata of corruption, shame and vice, is an anti-social act, and just as much a social crime as an act of immorality?

We are all, of course, agreed in our condemnation of murder. But have we always sufficiently branded as it deserves, the act which launches upon the ocean of this world a bark badly equipped, frail, and thereby more liable than others to shipwreck? To take life is certainly a terrible crime, but is it not an almost equally detestable action to bestow life on a being, thenceforth immortal, which

is marred in its beginning, and in all probability in its development? Is it not this, perhaps even more than unchastity, which constitutes the guilt of girl-mothers?

Let us go farther; let us consider marriage, a state which ought to be sacred, yet which so seldom is, although the Scriptures enjoin in the clearest manner that "the marriage bed should be undefiled."

Our daughters, our sons too, but the former especially, ought to be imbued from their youth up with an exalted view of the duty which they owe to the human race. Their education should be directed to this end. If they have the right of bearing life, they should only do so under conditions which are not unfavorable to the being which may result from their union. If a young girl—and above all her parents—were to scrutinize

from this point of view the man who seeks her hand, how many marriages would never be consummated, to the greatest benefit of mankind!

Poor ailing mortals are brought into the world as the fruit of such marriages, and later on people say:—"It is a great trial, but it is the will of God; His will be done." Ah! Let us guard against blasphemy. Was it really God's holy will, the engendering of this sad life at which Satan rejoices, knowing what an accession is brought to his kingdom by these acts of infidelity in woman, who ought from the very first to watch with loving solicitude the offspring of her own life? God has made her its guardian.

It were better that she should remain childless than give life to the son of an unworthy father. It were better that those who dreamed of being wife and mother should remain single realizing

that they have a maternal mission of another sort to fulfil for all mankind!

Surely, miracles are possible. There is no limit to God's compassion and love. He can make good to spring out of evil. Was not Rahab, one of the ancestors of the Messiah, as is specially mentioned in the Bible, a woman of evil life? Surely, also, to all earthly things there are exceptions, and it does not become us Christians to decide in an offhand manner upon questions which above all else are complex and delicate. The grace of our divine Redeemer can change, can renew everything. Far be it from me to claim to be able to solve with unfeeling cynicism questions that belong to each individual conscience.

But I put these questions to every mother's conscience, and I am confident that every true mother will understand me—in many cases per-

haps her own reflections on the subject have anticipated mine—confident also that it is her duty to concern herself with these things, for the love of God and of her neighbour, for the sake of that love which is only love in its true sense when we do to others as we would wish others to do to us.

God has made the mother the guardian of the child. There are many signs in proof of this. We only mention one.

Paternity is an easy matter, brief, without suffering, without peril. But for a mother, even for the happiest, the most esteemed, the best of women, what struggles, what agitating, often poignant emotions are her lot! For her it means the sacrifice of her whole being. It means renunciation, anguish, peril, and suffering, which nothing can describe. But it means

also hope, joy, unspeakable happiness beyond what human tongue can tell.

Shall we refuse to recognize that God Himself has willed each of these trials, each of these joys, in order to teach us our duty? And should not this indisputably prove that, no less than the hardships peculiar to motherhood are the duties bound up with it, the special lot of woman. In a world where, owing to the fall for which the woman was in the first instance to blame, Satan became master, to Eve, the mother of all living, was assigned the rôle of bringing forth children with pain, in order that through pain she might learn the better to perform her duty. It had to be so; it could not be otherwise. The love of our Heavenly Father reveals itself in this mysterious dispensation.

Mothers do not realize sufficiently either their responsibilities or their

powers. And yet the power which they possess is the highest and the most certain which exists on earth. Can it be possible for us to forget that the child belongs to us, that even before its little heart first beats in our bosom, we exercise over it an influence for evil or for good? Should we not strive with all intensity that the best of him shall be given to the service of God? As regards his inner life—apart from a genuine and thorough conversion—scarcely anything could happen to him which can surpass in importance this early influence of his father or his mother. Science proves that it is before birth and up to about the seventh year that the foundations of character are securely laid. Anything that occurs after is usually only secondary. And thou knowest, O Mother, that up to the seventh year the child is almost wholly thine. “Remember,” once said an

eminent teacher, "that the education of every human being begins at least a hundred years before its birth."

Ah! I should like to make the ears of innumerable indifferent mothers ring with this theme, so as to rouse them out of their incomprehensible apathy. I would have all women understand that they are mothers, even if without children of their own—mothers of those who have need of maternal love, the unfortunate, the sinful, the orphan; mothers in the fullest meaning of the term, and with all the duties therein involved.

Is not womanhood in its entirety comprised in this single phrase: "I am a mother, and nothing human can be foreign to me?" On this ground women have the duty laid upon them—I do not say the right, let us not speak of rights; what matter about rights?—the duty of exercising a greater influence in all the

domains which concern the welfare of humanity.

It depends on us to acquire this influence, and to exercise it as it is right we should. And if some day the time is ripe for us to undertake public and administrative duties, he will be a clever man who will deter us from them. It is a general rule that one obtains what one deserves. Minds of a superior order cannot be crushed; despite everything, they triumph in the end. If mothers so wished, if they had the courage of their opinions, and really willed it, drunkenness and immorality would lose much of their power, even in the course of a very few generations.

To what purpose are laws, petitions, societies for the improvement of morals, in short, efforts of any and every kind, so long as we are accomplices in impurity? Alas! I cannot say it too strongly, accomplices we are so

long as we are willing to be on terms with evil, so long as we do not shut our homes—where it seems to me we ought to have a say in the matter—against elegant good-for-nothings, notorious profligates, who are received, and sometimes even feasted, flattered and even lionized by society; so long as it is regarded “as a matter of course” that we should be content to have for our daughters men who have grown tired of dissolute women. Ought we to cast stones at these unfortunate ones so long as we allow the men who keep them to become the husbands of our beloved daughters!

But it is time to stop. Enough has been said. Let every mother try to realize what an amount of mischief we do simply by our cowardice.

That the race may become strong, courageous, virtuous, that it may be

able to perform the social duty which is incumbent on every human being, we need mothers who are equal to the task which is set before them; mothers who from the first have not transgressed against their motherhood by merely submitting to it, but who have deliberately accepted it, and who have known how to apply to it the best part of themselves, their heart, their conscience and their will; mothers who, for example, understand that only rarely is the progeny of a crafty woman, who employs tricks and artifices to gratify her ambition for power, but is a slave to all kinds of petty meannesses, courageous and truthful and thus noble and good.

What we need is mothers who sanctify themselves for the sake of their future offspring, employing all their energies in the preparation of the soil of their heart and conscience,

so that, by God's help, their child may be as far as possible inclined to what is good, and free from the effects of evil. It is evident that a wife who does not in the home fill the position which is hers by right, is neither capable nor deserving of becoming a good mother. The mother's independence is the prerogative of the child. If she is a mere slave, her child must inherit the germs of servitude. The liberty of the mother is, for the child, of supreme importance.

We have said that the first use a woman should make of her independence is to make the most of her very valuable moral endowments, and above all of her conscience, for the benefit of her motherhood, from the very time she accepts this responsibility, or before it, up to the end. Woman ought to be so permeated with the spirit of true maternity that

it becomes a second nature with her, so as to repel from her everything which might injure or soil her offspring. A true fellow-worker with Christ, she should co-operate with Him in conformity with the grand task which is allotted to her, in bringing about the perfect consummation of God's creative act. And the human beings who are destined to see the light of day will correspond more closely to the thought of the Creator which He expressed in that magnificent utterance, "Let us make man in our image, after our likeness."

"It's only a girl!" Have you never heard this said? Have you not, perhaps, expressed yourself on occasions to the same effect, or at least conceived in thought this anti-social utterance?

In truth, this very girl is a future mother of the race, and therefore

needs the best possible education to render her devoted, vigorous, qualified to become an excellent progenitress, a mother capable of fulfilling her destiny.

“The education of women, as that of men, should be limited to the study of what concerns their respective functions. The difference of their occupations ought to determine that of their studies.” This sage maxim of the great Fenelon is as true now as ever it was.

But do we give our daughters proper training for the functions which they have to fulfil? From the lowest to the topmost rung of the social ladder, in scholastic schemes, as in the entire educational system of woman, where does any special instruction with a view to fitting her for her peculiar life-mission find a place?

I have perused the hand books in common use, I have made inquiries

at establishments of good repute, I have interrogated the most experienced teachers, and have discovered but little that was satisfactory. On the other hand, I have found much tinsel, plenty of varnish, a good deal of dust thrown in one's eyes, of deceptive Dutch gold intended for the elegant bedizenment of the future puppet, which man will then make his plaything and ornament. This, at least, is the young girl's hope, and this hope, this supreme aspiration, is the magic lodestone in the direction of which her whole being strongly tends. Poor child, poor mother of the future!

And as for us, we encourage her folly by thrusting far from her true life, real life, and by fostering within her illusions, unrealities and lies. As if anything on earth could justify lies.

The purest, most natural, most admirable things we have mixed up

with prejudices which pervert, perplex, and bewilder our child's mind. In short, we train her for a world of conventionality which is totally different from that in which she is one day to live, in which she will suffer, in which perhaps she shall give life to a new generation.

I remember hearing a young naïve fiancée of some eighteen summers say one evening, in the family circle, "I shall call my first son Henry, after my dear father." Was there anything improper in these simple words? And yet there was a lady, a member of the group, who cried out with some severity, "Hush! Be silent; behave with a little more decency. One must never speak of children who are yet to come."

And no one made any protest. Observe, her future husband was not there; and, even if he had been present, what harm?

Let us, on the contrary, speak of our future children with all the respect which the subject merits. Let us develop early in our daughters' hearts this maternal love, which, moreover, already exists there in germ, and which will shoot forth without any assistance on our part. Does not every little girl rock her dollies' cradle?

Yes, up to twelve, even up to fourteen years of age, thank God, every child, of its own accord, serves a kind of apprenticeship for its future offices. We have not dared to deprive childhood of so touching a pastime as this. If we did little girls all the world over, small savages as well as our city-reared darlings, would spring up in a similar manner, and make a dash to defend their property, their precious treasure, and to recover it. One only has to observe the fondness, the endearments, the enthusiasm which

they lavish on these things of wood, rags or china. The more ugly the poor doll is, the more does the child-mother load it with tender caresses. The pretty, elegant dolls little suspect the sweet privileges of their poorer sisters.

The tender little mother watches over her ugly baby, and presses it to her faithful bosom to shield it from every peril. And if in spite of all her care some mishap should overtake it, her heart will just break with pity, and she will deluge it with loving and compassionate tears.

Dear little child-mother, your innocent play makes us dream dreams of beauty. In this pitiless world, where horrors are ever accumulating, where it is so dark, so cold, you represent that heaven, from which God brought down Eve upon the earth, Eve the mother of mankind, without whom the world might as

well not have been. By this supreme act God revealed His loving purposes for His first creatures, and for all succeeding generations of men.

But later, when dollie is shut up in the cupboard, when with something between a sigh and a little disdainful smile, your daughter will say with an air of importance, "I will lay her by for my own daughter to amuse herself with some day or other," at this critical period, what will you give her to continue her education for maternity? Years will pass before a living being, flesh of her flesh, will be laid in her arms, and fill her heart to overflowing. In the meantime, are you going to allow her affections to pine and wither, or suffer her to satisfy her longings with vain phantoms? Are her tender feelings for little ones, and feeble folk to perish of inanition, perhaps for ever?

That would be sad. And we should, by acting thus, neglect one of the most powerful levers of progress, one of the most efficacious means of grace.

As I write this an admirable remark of a young girl occurs to my mind. She had laid aside her doll, and had obtained permission instead, to interest herself in some unfortunate children. One of her girl-friends surprised her as she was engaged in this labour of love, and made fun of her. "How can you care about these little wretches, Margaret?"

But the dear child interrupted her with emotion, her brown eyes full of tears "O! Jane, you must not call them so, you should say these dear, because wretched little ones."

How we should rejoice to see more frequently the natural gifts of our daughters encouraged, and developed as in Margaret's case. From the

time when the child gives up her doll, she ought to be on the outlook for some hapless being on whom she can bestow her affection.

Alas! Numbers of future little mothers, such as in the old days were full of love, are to-day little else but charming monsters of selfishness. Divining nothing of their destiny, indifferent to the sufferings of those around them, they in all good faith believe that their life is their own to do what they like with it, rather than to make something of it. They occupy themselves only with their pleasures and gewgaws, and their aims are almost invariably merely fantastic dreams, coquetries, or an endeavour to please some fine waltzer. Eve only looks at Adam; her own name she forgets.

And yet there are certain characters seemingly thankless, and opposed to all progress, who end by being

completely transformed, when, under the hands of a clever, whole-souled educatress, the helm of their education is set in the direction of *maternal duties*. Veritable miracles occur in the hearts of young girls to whom their sacred mission is revealed. As a means, nothing is equal to this. The heart, the reason, the will, the conscience, may be profoundly moved thereby. Many and many a time I have myself seen the most surprising instances of this. We can, moreover, understand the efficacy of this method, for here we find ourselves on the bedrock of truth; we touch the tenderest chords of a woman's heart; we cultivate the good, the virtue that is in her, by this method of methods, assuredly the best of all, since God himself made use of it at the creation, when he created Eve for Adam, and gave her as an help-mate to him, destined to make easier

for him a life after the image of his Creator.

Let these chords, then, vibrate in the heart of your daughter. Let her comprehend that she is closely bound up with the woes of this world. Show her that an obligation rests upon her not to disassociate herself from any question which concerns the happiness of others. Prove to her that she, perhaps even more than man, is the guardian of souls. Tell her that probably long lines of immortal beings depend upon her—upon her conduct, upon her development, upon her self-consecration. Explain to her that her highest duty is the moulding of beings in the image of God, or in other words, that her peculiar mission is to prepare the future of the race, that it was for this she was created. Let her get out of self—the “I” of self is so fatal! Let her not

remain in ignorance of life. From your teaching, from your example, let her responsibility spring forth pure, clear, inexorable.

For, let me repeat it once more, we must not shut our eyes to the fact that in many ways we injure others by not always being good models ourselves. How often, for instance, do we hear one or other of us mothers say, and even with peculiar pride, "I live exclusively for my family!" Poor woman, you forget that your children will not always remain by the hearth which you keep warm for them to-day, and on which you spend all your energies. Later on your children will be obliged to encounter in the world the evil which you should have combatted, and it will recoil upon their heads. They will have to smart for your neglect.

I would have you understand that household duties do not absolve from

social work. In some fashion, like all mortals here below, you ought with your whole soul, and with whatever powers are at your disposal, to participate in this work, in however small a degree. Certainly, I am well aware that your task is a heavy one—was it ever light, a mother's work?—but you will not make it easier by only living for your own, rather the contrary.

If your child sees you busying yourself with her incessantly in a narrow round of actions, it will give her an exaggerated idea of her own importance, and will supply her with a pretext for increasing her natural vanity ten-fold. By narrowing her horizon you make her ill-balanced, exacting, narrow-minded, overbearing, conceited. You are binding together for your own back the fagots which will make a heavy load, that by and by you must yourself bear.

But further, you make your child incapable of fulfilling her social duties. Has she not perforce, during the entire period of her youth, seen the doors of your house closed against the cries of anguish which might have reached it, and which would have prevented you from managing this home of yours after your own fancy, in order to make of it the craved-for paradise pictured in your dreams?

Yes, she has seen all this, to the incalculable injury of her moral faculties. And as for you, you have acted wrongly.

For we have not the right selfishly to make an earthly paradise for ourselves, deaf to the complaints which to-day mount to our ears with heart-rending effect, but which to-morrow may, perhaps, issue in threats, hatred and vengeance!

As citizens of this world and as

citizens also of the world beyond, we are responsible for distress and suffering. Happiness, if confined to oneself alone, is not happiness. No one lives merely for himself. No one has a right to a happiness not shared with those who possess none.

Enlightened, Christian mother, your duty is clear, so teach your child from infancy why she is here on earth. Teach her early to forget self, to be useful, to help others, and thereby fulfil her destiny. Along with her, love the children of other mothers who are poor; she will be only all the happier for your doing so.

Is there, moreover, any higher mission than this? The lowly bee, the flower by the wayside, the little bird which meets in song the rising sun, all these have fulfilled their destined task. How many, on the contrary, are there amongst us who pass through life, and quit it, without

having attempted the amelioration of anything here below, without leaving as much as a trail of light or blessing behind them?

Yet God creates nothing aimlessly. These beings also were placed in our great human family with a special end in view. They have failed to reach it. Was it right that they should?

Ah! that it may not be so with our own beloved children! And that it shall not be so, in a great measure, is a matter which we mothers must take in hand.

I will now proceed to mention some of the external conditions which ought to contribute to the equipping of our daughters for the fulfilment of their social duties, and will trace out at least a rapid sketch of the kind of education which we would wish them to have. The chief features of this

education, moreover, arise clearly out of what has been already stated.

Long before its birth, then, must you, its mother, give yourself to the welfare of your child, by preparing your body, mind, and soul for a noble motherhood. But that is not enough; you must also prepare the whole atmosphere of your home, that it may be healthy, morally pure, peaceful, penetrated with a spirit of benevolence, justice, and charity; in short, such as it ought to be, in order to secure the welfare of the little creature yet unborn. For the spiritual atmosphere which encompasses a child is of at least as much importance to the life of its soul, as the material atmosphere is to its bodily health. You will take care that your relations with your husband, with other children, with your servants, if you have any, are what they ought to be. Our children are a gift from heaven;

where a ban reigns in a home, where this home is not what it should be, they can hardly be happy, or thrive so that their lives shall augment the happiness of others, or expand in such a way that, relying on the grace of their Saviour, they shall aspire with all their powers, from their youth up, that they may hereafter enter heaven.

You must, therefore, from the very first, regard your future motherhood in a profoundly serious light, placing yourself in the right attitude towards your husband, your conscience, and your God. You would not wish your maternity to be an unconsidered event, a mere accident so to speak, and in this you are right. On the contrary, as soon as you are aware that you are a mother, you will apply all your energies to this end, that the being who is to come, and who belongs to its God and to mankind, even

more than to you, shall be of as excellent a disposition as possible.

The years of childhood will pass, and you will avoid those useless things which waste one's youth, and make it poor and enervated. Your educational methods will be based on broad lines, with a far-extending horizon as your guiding principle. Place your daughter in the high school of love and never lose sight of the fact that our children are almost invariably capable of both conceiving and carrying out a higher ideal than we should at first thought give them credit for. Don't make too small demands on either their heart or their conscience. Do parents realize sufficiently what harm they do by condemning especially their daughters to a life of mediocrity?

Later on, when the proper time has come, give your daughter a solid

education, in the conviction that clearness of intellect is essential for her if she is to be a successful competitor in the social contest. For mere natural intelligence will not suffice of itself for the fulfilment of such duties. It is important that girls should acquire positive knowledge, accurate conceptions, free from all the verbose rubbish with which the school curriculums of the present day are too often encumbered; curriculums which would perhaps gain something if they were subject to revision by mothers who have a practical knowledge of life.

For the truth's sake let us have done with the false feminine modesty, which is for the most part a mask concealing a deplorable moral and spiritual poverty. The more genuine instruction one has acquired, the more one is freed from the puerilities of existence, the humbler also one

is. Out of this very humility one derives the energy to exert one's whole strength, and co-operate with all one's powers for the happiness of others.

Do not allow your daughter to fritter away the golden years of youth, those hours of life's morning which our sons only too often spoil and sully, and which our daughters let slip from them in so many different ways. An irreparable loss, which an entire lifetime is unable to redeem.

When school days are over let her, for at least a year or two, enter the whirl of this world's throng. There is plenty of misery, plenty of suffering to fill to the brim both her time and her heart. And when, later on, she in her turn founds a home of her own, its worth will correspond to what she herself has attained in love, and love's achievements, in the high school of noble hearts.

I believe that young girls are in general not as happy as they might be, and ought to be; they are less happy and contented than the majority of their brothers. You think them the merriest, most heedless of mortals. In this you are profoundly deceived. Just listen more closely to what a mother once called "the murmur of their hearts," and you will distinctly hear issuing from the ranks of the best of them a piteous cry which ascends unceasingly to heaven:—"My life, my whole life, is slipping by, and I am useless."

Oh! those lost years, busy in doing nothing, those ridiculous little trifles, those coquetries, those idle hours, those everlasting worthless embroideries, behind which are concealed a mad desire for marriage, and a jealousy almost ferocious of those who have reached that goal. All you unoccupied young women-folk, who

are preparing misfortune for your future husbands, for your future children, for all humanity, may your eyes at length be opened! Be no longer content with deploring your inaction; act, work, and that promptly. Fling far away your frivolous occupations, your little useless accomplishments. Recognize at length that you, not the least precious part of humanity, have not entered into the struggle for the life of goodness.

Do you think that victory ever attends an army, the greater part of whose battalions are left in the rear in inaction? You do nothing, or next to nothing for your brothers, and naïvely imagine, as well as your parents, that your shortcomings will do no harm. Have you perchance thought that the words "Thou shalt love thy neighbor as thyself" were not meant to apply in your case?

Ah! if every young girl, for one or

several years, were to devote herself to some work of Christian charity, or, what amounts to the same thing, to some kind of social activity, how far it would go to restore work to its place of honour, how much nearer to its solution would the stupendous social problem find itself?

In face of the wide dissemination and devastating influence of evil, we have cries of anguish; we appeal, for God's sake, to all who can help; we ask ourselves how we are to escape falling into the abyss by the edge of which society is marching.

And here, by our very side, are young forces, living, new, and original forces, of which we make no use. Who can tell, however, all that they may have in store for us?

And why do these forces remain inactive? First and foremost, owing to the fault of many mothers, whose selfish love is incapable of any sacri-

fic. "My daughter belongs to me; I will keep her to myself until I hand her over to a husband, but up till then I will not lend her to anyone, neither for her own good, nor for the good of others. And for fear lest her sympathetic heart should elude me, I will hide from her the woes of humanity until she is securely tied to a home of her own, and definitely settled down there."

It is after this fashion that a large proportion of mothers reason. And, certainly their calculations are correct. For if your daughter had her eyes opened she would not acquiesce in living the life she does; would not fill up her days with superfluous trifles, while numbers of her brothers and sisters are toiling, groaning, suffering, and that through the fault of all those who refuse to fulfil their social duty. If your daughter knew life, saw it as it really is, if she had

been able to hear the anguished cries of the unhappy, then she would feel too much responsibility, too much enthusiasm and burning sympathy, to allow herself to decide in favour of a useless existence. She would choose quite a different path, which would lead very far from your narrow horizon, you, her mother, are well aware of this, and that is the reason of your silence.

But there is fault on the men's side too. They often find it convenient to become the husband of some creature of limited capacities, who only dreams of occupying herself within the bounds of her own restricted horizon. Yes, I can well imagine that, when the superiority of a man is fictitious, it is not easy for him to be the husband of a clever woman, who knows all her duties, and would like to fulfil them. But at a later period, after fifteen, twenty, or thirty years

of married life, a man changes his opinion, especially if he is the father of a family, and says, perhaps with some bitterness, "In the end I was out in my reckoning; a wife of superior attainments would have been of greater value, she would have accomplished more."

But then it will be too late; regrets will be unavailing, and the harm caused by an incompetent or incapable wife and mother remains, and will perhaps be transmitted through several generations.

And at the present time the social duty is not fulfilled, since, for its accomplishment every one must be ready to fill the breach, every one to do all that is in her power, accounting that no one has the right to live merely for enjoyment, that no one has the right to make an unfair use of his neighbor, and to give him less than he receives from him, that no

one has the right to remain a stranger to the life of the most wretched, the most painfully burdened amongst his brethren. For as soon as anyone does less than his duty, there the social question arises, and a gaping, bleeding wound is ever opened afresh, ever aggravated by our faithlessness.

It is towards this ideal goal of complete social unity that our efforts must be directed. But from our modern girl, who is systematically deceived, nourished on illusions, and crammed with novels, how can we demand such mature ideas as these?

Yes, these very novels I must denounce as one of the most fertile sources of the evil which we deplore. Is not a great part of the lost time of our girls—as if in our short and precious lives there was any time to lose—wasted on reading of this kind?

“You may set your mind at rest,” some mothers will reply, “only un-

objectionable books are allowed, and their influence is harmless."

Harmless? Are you so sure of that? For my part I look on a large number of these so-called harmless novels as pernicious. Diverting the youthful mind from the right path; for that sacred love which enjoins "Thou shalt love thy neighbour as thyself," and which, like the love of Christ, embraces all humanity, they substitute love for some particular individual, a sort of inverted egotism, whose meagre fruits demonstrate its own worthlessness. True love is recognized by the richness of its gifts. What admirable books, fraught with blessing, might be given to the world by taking up the subject of love for all mankind, of which the Gospel says that it shall never fail.

But the class of literature which keeps the minds of our daughters confined within narrow and unhealthy

limits, has yet another and darker side, which is at least equally dangerous. It tends to the inordinate development of the worst elements of our sexual nature to the detriment of everything else.

And on this subject in the interest of our daughters, let me say a few words which rather concern their brothers.

I presume that you, the mother who reads these pages, are sufficiently enlightened to have been the friend and judicious confidant of your son; that you have guided him during his youthful years past the dangerous rocks which you were anxious he should escape. I trust that he has reached the threshold of married life as pure as you could ever wish in your most sanguine dreams. Such a result would be, indeed, a blessing from God, happiness beyond measure.

Yet, this is not all. If the worst rocks have been avoided, there are still others ahead. Matrimony is not to be regarded as a mere succession of permissible pleasures, the culmination of a romance. Married life is very far from being merely a cosy retreat where one may for the future give oneself up to uninterrupted and legitimate indulgence. In the course of conjugal life, very often, again and again, continence is imperative, at first as an essential condition to the welfare of the parties themselves, and still more for that of their offspring.

If your son during the whole period of his youth has prepared himself for this by the most scrupulous chastity, he will be able to conquer his physical propensities. Then true happiness will reign in his home, and blooming children will grow up happy there, a well-deserved parental crown.

But so often in the case of early

marriages, and in a large number of other, immoderate indulgence is the rule. The appetites are given the lead, and everything is sacrificed to them. What is commonly called "moderation" is in reality only an abuse of natural functions. Our modern life, our reading, our diet, everything in fact has so intensified this side of our nature, that our minds at the present day are almost incapable of comprehending what true moderation is, the continual self-control which should be practised in married life.

During the first years of union both parties suffer in about the same degree, and almost always unwittingly, from this mad kind of indulgence. But, later, when the woman has become a mother, or is on the point of becoming one, if she has constantly to please her husband in that way, and to combine this with her other domestic

and maternal duties, then the yoke she has to carry becomes by degrees a crushing one, at times insupportable. Yet the majority submit, fearing lest a refusal might serve as a pretext for infidelity on the part of the husband.

The injury and ill health which such an attitude on the part of the husband entails, both on mother and child, are a natural consequence of what has already been mentioned.

It is therefore of the highest importance for you to maintain a constant supervision over your son, over his nurture, his bodily exercises, his habits, his bed, as well as his reading and his companions; and this with a view to preparing him for the exercise of that self-control which is not only made possible, but made easier if he has previously practised it in thought, word, and deed. Moreover, you must speak freely to him about his future

duties as husband and father, of the self-renunciation which he will have to impose upon himself, of purity, the lofty aim which both before and after marriage he should set for his attainment. By this method you will bring him to a clearer recognition of the divine institution of marriage, which is only too often dragged in the mire, and which it is of importance that we should restore it to its original place of dignity, to those heights where dwells the love of God for us, and on our part true and genuine love for our neighbor.

By this means your son's future partner will not be reduced to the position of a mere agent for the gratification of an exaggerated desire, and the fulfilment of her sacred duty of motherhood will be thereby rendered more possible. By this means also we shall have a healthier, stronger, more complete, and nobler humanity,

such as God intended when He created man after His own image, and such as He wishes it to be to-day.

Let us remember that the production of this superior race should be especially the work of woman; let us not lose sight of the fact that this has been given as a sacred trust to her. We have no right to expect from men, at least to the same extent, the accomplishment of a step in progress so urgent and so necessary. Let us demand it of our daughters, the mothers of the future.

And while they are setting about this work, let us on our part make preparations for this era of happiness, which will contribute to the fulfilment of our daily prayer, "Thy will be done on earth as it is in heaven."

One other question. Is it necessary to enlighten our daughters on

certain matters of which they know nothing, or, to speak more correctly, matters of which we are agreed to assume that they know nothing—concerning things which refer to their acceptance of wifhood and motherhood?

One's instinct says no. It arouses in us the feeling that it would be an offence against their nature; and perhaps in this it is not far wrong.

But in order that young girls may in all security be the pretty, blushing, and smiling creatures who are regarded as well brought up, is it not above all things necessary that men, that part of humanity that has knowledge of such things, should be much more moral, and become much better than they are?

So long as men refrain from this moral improvement, is it not an urgent necessity for women, who by and by will be wives and mothers, and

therefore responsible for the coming race, that they should be instructed in the realities of life?

It is not just to bind our daughters to a destiny for themselves, and above all to seal the future of their children by a contract, the nature and conditions of which they are ignorant. And yet these conditions are often wholly disastrous. The future mother is often, without her knowing it, robbed of the possibility to bring into the world a single healthy, untainted being. She is caught in a veritable trap. She is smitten in the most precious thing she possesses, in her motherhood, through the fault of him who is, or ought to be, her surest earthly defense. She is sacrificed by him who ought to have been the sharer with her of the tenderest delights of family life, and of its highest responsibilities. Can any one imagine what are the sufferings of

many such a wife, and more especially of many a mother?

Have we not too much accustomed ourselves to look on every marriage which is concluded as a subject of congratulation, to be regarded as from its very nature a happy event, whereas on the contrary the many unhappy homes which exist cry out loudly to us that the only really happy union is that which is based on purity, and which has for its end the Master's service?

Without laying bare before the eyes of our daughters all the infamies which we usually try carefully to veil from their innocence, without putting upon their young hearts a burden all too heavy, and which may perhaps crush them to the ground, let us—I cannot too often repeat it—instruct them in their future duties and responsibilities, giving them guidance for their lives in the most fruitful sense, that of

true and imperishable love, which expresses itself in the words:—"Thou shalt love God with all thy heart, and thy neighbor as thyself." And is not a mother's own child her nearest neighbor?

When a girl is exposed to temptation, ought not her maternal instincts to keep her from drifting down the sloping paths of vice? Poor, foolish girl, who so often merely through fear of becoming a mother is preserved from disaster, could she not, ought she not to be far more effectually preserved from evil by her motherly love of children, this love which God has put in our hearts as the guardian of virtue?

It is undeniable that one of the chief obligations of the mother is the enlightenment of her children concerning the dangers of life. Which of us in the face of the dangers which threaten our children could resolve

to sit with folded hands, and to leave these uninformed and unsuspecting creatures to the unwholesome risks of casual communications, of impure conversation, of some loathsome discovery? All parents worthy of the name realize the duty of instructing their sons and daughters concerning the realities of life, remembering that the curiosity of youth is not only legitimate, but eminently proper, when it appeals to father or mother; and moreover, that nothing else so arouses curiosity as concealment and mystery.

And then, why should we need to blush before our beloved children at what God has made so beautiful and sacred? Is it conceivable that the function by which we fathers and mothers become participators in the creative power of the Most High, should in His eyes be associated with anything impure or base? On the contrary, in the presence of this

creative power, we should be filled with the deepest reverence, for this is holy ground.

But for the delicate task of which we have just been speaking all our highest faculties are requisite; it demands our whole love, our entire devotion to what is good. May God help us to fulfil our duty under His eye, and according to His will.

And now, to sum up the whole matter.

My desire is that we should make mothers of our daughters. Mothers are the greatest need of humanity, for there are very few, infinitely fewer really good mothers than one would think. We need mothers who shall be careful of the child that is yet to be, and who are firmly resolved that this life shall be good; mothers who grasp the fact that motherhood is the paramount duty of woman,

the beginning and the end of her social duty.

To create happiness is, first of all, woman's purpose. It is for this she must work with all her energies, all her capabilities, in every possible way, and in every sphere, her whole life long, up to the very brink of the grave. And for those of our daughters who do not marry, I see, nevertheless, a future of complete contentment in the motherhood which consists in their self-devotion to humanity and to their suffering and afflicted neighbors.

If we compare woman's true destiny with the sort of life which she usually leads, we can understand how the embittered hatred which dominates the social problem of the present day is in great part her fault and she, mainly, is responsible for it. For in the greater number of instances she only inadequately fulfils her duties, both as the mother of her own family,

and as a mother for the great family of mankind.

The mother has no right to decline to participate in any matter which concerns the true welfare of others. Responsible as she is, she should not allow herself to be silenced where any vital question is at stake. A born educator, it is especially essential that she should maintain her office and discharge her duty to the dependent ones who so preëminently owe their being to her.

If the woman, the mother, does not understand that in her husband and children she is to love all humanity, she is neither a good wife, nor a good mother. Marriage and motherhood are often the cause of an extraordinarily subtle and powerful egotism. It is of material importance to triumph over this, and never to lose sight of the fact that not only our nearest and dearest, but a multitude of other

human beings, are dependent upon us.

May our homes become centres of light and life, of love and truth, whose beams, as far as possible, may bring warmth to the hearts of those who have need of love! Let us remember that our own hearth belongs to us only in order to serve others. The roots of the social evil lie in the family, and it is there that the mother is chiefly responsible. The education which has for its end charity and justice, is the basis of all social progress, for love for our neighbor, the love which does to others as we would wish them to do to us, should govern the world. When this love shall reign, and shall be the motive of our hearts and homes, and we have a right to anticipate this glorious future, for Christ gives us the authority to do so, then shall we have found the road to the solution of the social question.

I have done. And yet I have only been able to touch the fringe of a subject which is as vast and as high as heaven itself. But I may close, for every mother whose conscience will descend to the depth of her own being, will there discover what naturally follows from what I have said.

As I pen these concluding lines an autumn night is closing around me, calm, fresh, serene, and clear. No sound is heard save the soft and continual rustle of the dry leaves of a yellowing maple tree, as they fall slowly, one by one, on their dying sisters beneath.

I hear my heart speaking within me; this heart which burns as it thinks of the unutterable sufferings of mind and body which at this very moment human beings like myself are assuredly enduring. Of our life, too, the night is approaching. The

end of all work is at hand. We must depart, give place to others leaving everything behind us. Of earthly things nothing will remain with us; absolutely nothing—save only the one thing which we will be allowed to carry with us, and that is the love which we have shown to our brothers and sisters, for the sake of Christ our Saviour.

THE END.

Pure Books on Avoided Subjects

Books for Men

By Sylvanus Stall, D. D.

"What a Young Boy Ought to Know."

"What a Young Man Ought to Know."

"What a Young Husband Ought to Know."

"What a Man of 45 Ought to Know."

Books for Women

By Mrs. Mary Wood-Allen, M. D.,

And Mrs. Emma F. A. Drake, M. D.

"What a Young Girl Ought to Know."

"What a Young Woman Ought to Know."

"What a Young Wife Ought to Know."

"What a Woman of 45 Ought to Know."

PRICE AND BINDING

The books are issued in uniform size and but one style of binding, and sell in America at \$1, in Great Britain at 4s., net, per copy, post free, whether sold singly or in sets.

PUBLISHED BY

IN THE UNITED STATES

THE VIR PUBLISHING COMPANY

1304 Land Title Building

Philadelphia

IN ENGLAND

THE VIR PUBLISHING COMPANY

7 Imperial Arcade, Ludgate Circus, London, E.C.

IN CANADA

WILLIAM BRIGGS

29-33 Richmond Street West

Toronto, Ontario

"What a Young Woman Ought to Know."

BY MRS. MARY WOOD-ALLEN, M. D.

Condensed Table of Contents

PART I

CHILDHOOD AND GROWTH

Woman's worth—Importance of care of the body—How to obtain health—Waste and repair—Questions of food—Importance of rest in sleep—The office and importance of correct breathing—Injuries from tight clothing—Physical culture—Exercise and recreation—The value of the bath.

PART II

WOMANHOOD

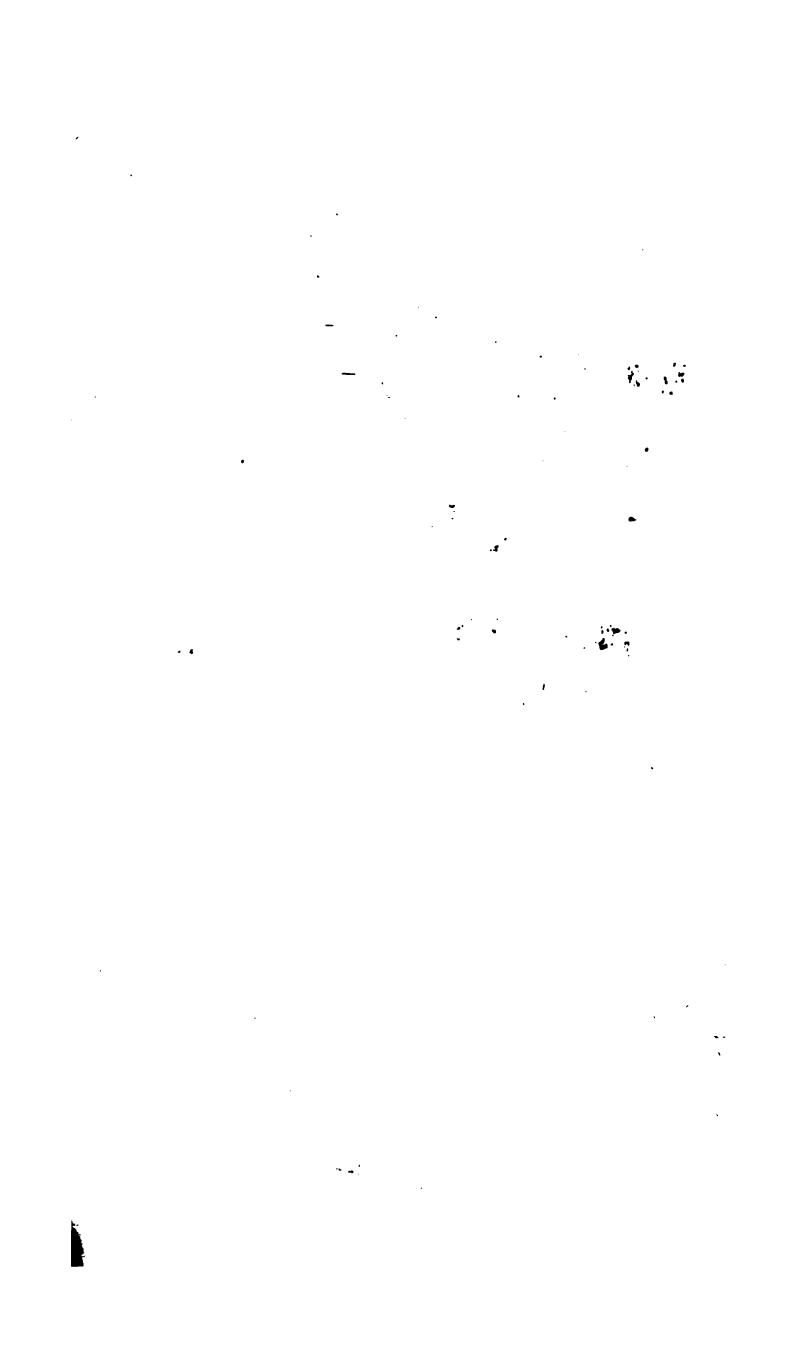
The endowment of new powers—The conferring of life—Brain building and character formation—Soul and self—Special physiology—Woman's special bodily endowments—The crisis in the girl's life—Ovulation and menstruation—Their significance—Causes and cures of disturbed physical conditions—Painful periods and displacements—Special care of health at special times—Many healthful suggestions suited to the physical needs of young women—Secret vice and its consequences—The relation of pure young women to young men—Friendships.

PART III

What is love—Should include mental conjugality, spiritual sympathy and physical attraction—Responsibility in marriage—Antecedents, talents and habits of young man—The law of heredity—Beneficial—Effects of stimulants upon offspring—Inherited effects of immorality—Good characteristics also transmitted—Requisites in a husband—Engagements—Benefits of, evils of—Holding to the highest ideals—Weddings—Gifts, tours and realities of life.

Price { \$1.00 } net, per copy, post free
 { 4 s. }







1 North end
ad

